

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lvi, 7.

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FROM THE CHRISTIAN DISCIPLE.

SCRIPTURAL EXPOSITION.

"But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii, 14.

These words have been frequently understood as denoting the natural inaptitude or incapacity of man to receive and discern the truths of religion; and they have been regarded by many christians as an evidence of the corrupt and disordered nature of man before it is regenerated by the special influence of the spirit of God. A candid examination of the passage, however, may show that this is not its meaning, and point out the important instruction it really conveys.

The word *natural* in this passage, has no relation to the condition or character of men by nature, or as they are formed by the hand of their Creator. If we consider simply the nature of man, we shall find in him nothing worthy of blame or deserving of punishment; nothing, which violates any law, or is opposed to goodness; for that nature is the work of God, and the works of his hand are good. But rational beings, who are formed aright may become sinful by the voluntary perversion of those powers which were originally pure. The single fact then, that mankind betray an inclination to sin, when they become capable of moral action, is no proof of any thing wrong in their nature, or in their original constitution. If temptation could operate on Adam and Eve in Paradise, without a sinful nature, then it may operate on mankind in the early period of their existence, without indicating, that they are sinners by birth, or are born with depraved hearts.

Our first inquiry is, what is meant by the *natural* man? The answer, which most readily suggests itself to many, and with which they rest contented, is that it denotes man, as he comes from his Creator, as he is born, or created. And at this answer from one, who confines himself wholly to the import of the word as it stands in our translation, and has no other means of understanding its sense, we should not have occasion to be much surprised. But he, who undertakes to be a teacher, and should quote this passage as a proof of what man is in his natural state, convicts himself of ignorance, or of something worse, for which he has no excuse. The truth is, the word here translated *natural*, (agreeably to the interpretation of Doddridge, Macknight and many judicious critics) has no relation to the character or condition of men, as they are formed, or as they come into the world. It denotes not what they are by nature, nor any part of their original constitution, but what they are by the *perversion or abuse of their nature, or a character, which is strictly unnatural*. The word should have been rendered *sensual, vicious, corrupt*; and it denotes the character of those, who are under the dominion of base and depraved passions, who have rendered themselves slaves to their animal propensities, and who have no higher or holier object than the gratification of their animal appetites. We have the same word twice, at least, rendered in this manner in our common translation. It is said in James, "This wisdom descendeth not from above; but is earthly, *sensual*, (or *natural*, *psuchiakos*) devilish." Jude speaking of those whom he terms *ungodly sinners*, declares, "These be they,

who separate themselves, *sensual*, not having the spirit." No intimation is given, that this term is applicable to mankind in a state of infancy, or that it describes their natural state or character. On the other hand, the period of childhood and youth is peculiarly favorable for receiving the things of the spirit of God; the instructions and precepts he has given in his word. Then is the mind most susceptible of those impressions, which the truths of the gospel are designed and fitted to produce. Then is there the least opposition to the genuine influence of Christianity. As yet those evil habits are not formed, which are subdued with so much difficulty, that the change is compared to the "Ethiopian changing his skin and the leopard his spots." But when men have corrupted their ways, voluntarily abused or perverted their nature and faculties; when they have indulged their vicious inclinations, and by indulgence converted them into habits; it becomes exceedingly difficult for them to return to the right way: their aversion to the gospel acquires strength; and they become more and more insensible to the influence of religion and virtue. The course, which they pursue, marks their dislike to the gospel; they undervalue its instructions, promises, and rewards. While this is their disposition, they cannot perceive the value, beauty, or excellence of those truths, which the scriptures unfold.

This leads to a second inquiry, very important to a correct interpretation of this passage. In what respects is the sensual, or vicious man incapable of knowing the things of the spirit of God? i. e. as we may understand it, of apprehending the truths and objects of religion? Has he any want of capacity of knowing all, that it is required of him to know? Is there any natural blindness of understanding, which in the use of appointed means he is unable to remove? The reason of things and the plain declarations or deductions of scripture show, that there is not. He has all the powers of a moral agent, and is capable of performing all his duty. The text, and other similar passages imply no more, than that men, *while they remain sensual, or vicious*, cannot relish the things of religion, cannot love God, and cheerfully perform the duties of piety and morality. There is a strong dislate or indisposition of mind towards these duties. No man can at the same time pursue two courses; or cherish two states of affection, so opposite as those of vice and virtue, of sin and holiness. To choose one of them is to abandon the other. To have a taste for one implies a dislike of the other. He therefore, who prefers to gratify his sinful propensities, cannot, while this is his character, cordially receive the doctrines, cultivate the spirit, or perform the duties of Christianity. This, it may be presumed, will be admitted by all, who consider the subject. But does the text, or any similar passage denote that wicked men have no control over their hearts, dispositions, characters or actions? Does it imply the least necessity, that they remain as they are till some supernatural influence takes place within them? Does it imply, that they are dependant on God for the dispositions of their hearts and the obtaining of their salvation in any different sense from that, in which they are dependant on him for other blessings? This were virtually to deny the moral agency and

accountability of man. If it were said the idle man cannot procure the comforts of life for himself or his family, nor can he know the pleasures and advantages of industry, would any one understand from this, that the idle man cannot become diligent, or that he has no control over his own actions? What is said of him relates to him only as an idle man. Whatever may have been his indisposition to labor, whatever difficulties may attend a change of his habits, who can question, that it is still in his power to cease from his idleness, and to acquire the taste and habit of virtuous industry? If we did not believe, that all this was possible, we could not blame his indolence. We never blame a man for a particular course, or action, if we know there is an insuperable obstacle to his doing otherwise. The same principle in its utmost extent is to be applied to this subject. The sensual, or wicked man cannot receive or know, the things, that are revealed by the spirit of God. But does he necessarily remain a vicious man? Has he no power to reform? Is he educated with no capacity to form within himself a different disposition and character? He is not bound with fetters, which he cannot break, and then commanded to walk. The commands of God are reasonable, and require no more than we can perform; they all imply the possession and exercise of our moral powers. His commands are, "Wash you: make you clean; put away the evil of your doings from before mine eyes: cease to do evil; learn to do well." "Make you a new heart, and a new spirit, for why will you die?" "Awake thou, that sleepeth, and arise from the dead; and Christ shall give you light." "Repent and be converted. Cleanse your hands, ye sinners, and purify your hearts." Now in view of these commands, let me ask, does God require what man can perform, or what he cannot perform? In other words, are his commands just or unjust? It is not to be supposed, that there can be a moment's doubt upon this subject. The commands of God show with perfect plainness what men ought to do, and what they can do. There is a certainty upon this subject, which resembles the consciousness we have of our own existence, and which by no sophistry or metaphysical reasoning can be diminished.

But perhaps it is asked, are we not dependant on God for a new heart? Undoubtedly we are; but in the same manner, as we are dependant on him for the common blessings of life. Are not all the comforts we enjoy, the fruits of his unmerited goodness? Is there any thing, which we possess, derived from any source, but his rich exhaustless bounty? Do we breathe his air, do we walk his earth, do we exert a thought but by the breath, and strength, and understanding he has given us? Does any one imagine, that we can procure our sustenance without his agency? There is nothing more absolute and entire than our dependence upon Him; but we are not to separate the gifts of his grace from the bounties of his providence; and let our dependence for the one illustrate our dependence for the other. Our dependence in temporal things does not interfere with the discharge of our whole duty in relation to them. We are able to provide for ourselves in every sense, in which this is required. If we pursue the course which is pointed out, God will prosper our ef-

forts. We are not able to command a crop of corn into existence—nor is this our duty; but we are able to pursue the method, which divine wisdom has appointed for the attainment of this and other comforts of life. There is a course equally plain with regard to our spiritual interests. We are not able without divine grace to form ourselves to holy dispositions and virtuous habits. But that grace is uniformly granted to them that seek it, and who use the established means of moral and religious improvement.

It is of great importance to our humility and piety that we realize this dependence on God for the assistances of his spirit to form us to virtuous dispositions and habits, which are the indispensable qualifications for future happiness. But it is equally important for us to remember, that this assistance is granted in answer to prayer, and in co-operation with faithful endeavors; that if we diligently employ the means, we shall not fail of the end. We must be careful to entertain upon this subject views worthy of God, of his goodness and moral government, and of ourselves, as rational, free and accountable creatures. We are taught from the lips of the Savior, "that if any man will do the will of God, he shall know of his doctrine;" he shall have a practical and saving conviction of Christian truth. This promise of Jesus Christ affords the best illustration of the passage we have been considering from St. Paul; and may guard it from the false interpretation, by which it has been obscured. It teaches us, that there is nothing but sin, that shall darken the light of God's truth in our souls: that it is not our nature as it comes from God, but our vices, our evil habits and our sensual lives, that confound our moral vision, and give us over to undiscerning minds. "A good life," says the eloquent Taylor, "is the best way to understand wisdom and religion; because by the experiences and relishes of religion there is conveyed to them a sweetness, to which all wicked men are strangers; there is in the things of God, to them that practice them, a deliciousness that makes us love them; and that love admits us to God's cabinet, and wonderfully clears the understanding in purifying the heart. So long as we know God only in the way of man, by contentious learning, by arguing and disputing, we see nothing but the shadow of him, and in that shadow we meet with many dark appearances, little certainty and much conjecture. But when we know him with the eyes of holiness, and the intuition of gracious experiences, with an obedient temper, and in the peace of enjoyment, we shall hear what we never heard, and see what our eyes never saw. And then the mysteries shall be opened to us, and clear as the windows of the morning. And this is the meaning of that fine passage of the apostle, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;" and we may add, of that declaration of the prophet, "None of the wicked shall understand; but the wise shall understand."

FROM THE CHRISTIAN INTELLIGENCER.

THE TEN LOST TRIBES.

A friend, who had noticed at the time the speculations of "Theodore," which appeared in this paper last year, relative to the ten lost Tribes of Israel, has put into our hands the following from the *Caledonian Mercury*, a Scotch paper, which he thinks may throw some additional light upon the subject. A great interest has long existed in the theological world to ascertain what become of those "broken off" branches of the Jewish tribes; but hitherto all hypotheses have been very unsatisfactory. If the geographical and historical fact mentioned below be true, it may give a clue to a satisfactory conclusion on the subject.

The first paragraph—that in quotations—lately appeared in a German paper, under the

head of Leipsic. It is the basis of the speculations of the Scotch editor.

"After having seen some years past, merchants from Tiflis, Persia, and Armenia, among the visitors at our fair, we have had, for the first time, two traders from Bucharia, with shawls, which are there manufactured of the finest wool of the goats of Thibet and Cashmere by the Jewish families who form a third part of the population. In Bucharia, (formerly the capital of Sogdiana,) the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactories, as they are in England for their money transactions. It was not till last year that the Russian government succeeded in extending its diplomatic mission far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths of such colors as are most esteemed in the East."

Much interest has been excited by the information which this paragraph conveys. Whence have they proceeded, and how have they come to establish themselves in a region so remote from their original country? This question, we think, can only be answered by supposing that these persons are descendants of the long lost Ten Tribes, concerning the fate of whom theologians, historians, and antiquaries, have been alike puzzled; and, however wild this hypothesis may at first appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the Second Book of Kings, it is said, "In the 9th year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helan and Habor by the river of Gozan; and in the cities of the Medes;" and in the subsequent verses, as well as the writings of the Prophets, it is said, that the Lord then "put away Israel out of his sight, and carried them away into the land of Assyria unto this day." The country beyond Bucharia was unknown to the ancients; and it is, we believe, generally admitted, that the river Gozan, mentioned in the Book of Kings, is the same as the Ganges, which has its rise in those very countries in which the Jews reside, of whom the Leipsic account speaks. The distance which these two merchants must have travelled, therefore, cannot be less than 3000 miles.

The great plain of Central Asia, forming four principle sides, viz. Little Bucharia, Thibet, Mangolia, and Mantchous, contains a surface of 150,000 square miles, and a population of 20 millions. This vast country is still very little known. It is an immense plain of an excessive elevation, intersected with barren rocks and vast deserts, of black and almost moving sand. It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and form the divisions of its waters. From its exterior, flow all the great rivers of that part of the world. In the southern chains are countries populous, rich and civilized; Little Bucharia, Great and Little Thibet. The people of the north are shepherds and wanderers. Their riches consist in their herds; their habitations are tents, and towns and camps, which are transported according to the wants of pasture. The Bucharians enjoy the right of trading to all parts of Asia, and the Thibetians cultivate the earth to advantage. The ancients had only a confused idea of Central Asia. "The inhabitants of the country," as we learn from a great authority,

"are in a high state of civilization; possessing all the useful manufactories, and lofty houses built of stone. The merchants of Cashmere on their way to Yarkland, in Little Bucharia, pass through Little Thibet. This country is scarcely known to European geographers." The immense plain of Central Asia is hemmed in, and almost inaccessible; by mountain ranges of the

greatest elevation, which surround it on all sides, except China; when the watchful jealousy of the government of the Celestial Empire is considered, it will scarcely be wondered at that the vast region in question is so little known.

FROM THE MAGAZINE AND ADVOCATE.

BIBLICAL CRITICISM.

"And which of you, with taking thought, can add to his stature one cubit?"—Luke xii. 25.

Our Savior cautioned his disciples against useless anxiety about things of importance, and to prove its inutility, pointed out the ineffectual of anxiety to effect even trifling things. "If ye, then, be not able to do that thing which is least, why take ye thought for the rest?" v. 26. But "cubit" is a great thing compared with the stature of a person, being about one fourth of the whole height. All other things named are such as naturally engage the attention of all persons—but increase of stature is seldom anxiously wished for by grown persons. Hence we are led to look for a better rendering of the passage.

The word rendered "stature" is rendered *age* in John ix. 21, 23, "He is of age, ask him," and Heb. xi. 11, "when Sarah was past age." True, *cubit* is a measure of space, and not of duration; but frequently measures of space are applied to time and particularly to human life. Ps. xxxix. 5, "Thou hast made my days as an *handbreadth*"—in other places life is called "*a span*." So may *cubit*, be applied—for in the connexion, Jesus is speaking of *prolonging life*, but not of *increasing stature*.

Weinstein supposes our Savior figured life by the course run over in the gymnastic races, of which, as it was several hundred cubits in length, a single cubit was but an inconsiderable portion. This figure of the race course is common in the New Testament. See Acts xiii. 25, and 2 Tim. iv. 7.

"Besides, which of you can, by his anxiety, prolong his life one hour?"—Campbell.

"Now, which of you, with all his anxiety, can add a single cubit to his life?"—Wakefield.

In this view, the passage is worthy the attention of the over-anxious of the present day, who by their anxiety, are more likely to shorten than to prolong their lives.

"And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. xi. 12.

Some translate this passage, "The Jews rush into it so eagerly as if they would seize it by force"—but this is scarcely correct, for the Jews violently opposed it—they neither entered in themselves nor suffer others to enter. Others render it, "The Gentiles seize it," not by descent or inheritance, but extort it from the Jews, as by conquest—but the Gentiles were not called during Christ's lifetime. The proper rendering—or at least that most agreeable to the connexion and argument, would be "the kingdom of heaven is outraged," (violently opposed by the Jews,) "and these violent opposers endeavor to storm it," (or make prey of it.) See Gerard's Inst. Bib. Crit. Sect. 842.

Campbell renders it "the kingdom of heaven is invaded, and the invaders take possession by force." Luke xvi. 16, he renders "and every occupant entereth it by force." On Matt. he says "the comparison is to a country invaded or conquered, or to a city besieged and taken by storm."

Wakefield renders the passage in Matthew, "the kingdom of heaven is entered by force, and the violent seize it greedily."

G.

FROM THE BOSTON TRUMPET.

BAPTIST GENERAL CONVENTION.

The "Proceedings" of this body, at its session in April last, have recently been published. The

Treasurer's report has this caption: "The General Convention of the Baptist Denomination in the United States for Foreign Missions, &c. in account with Heman Lincoln, Treasurer." From this report it appears that the Convention, in its capacity as a missionary Society, is in prosperous circumstances. Mention is made of some property, which is placed at usury: such as eighteen shares of stock in the State Bank, at sixty dollars each, being \$1080,00; twenty-two shares of stock in the United States Bank, at \$100,00, being \$2200,00, to say nothing of the advance which this stock commands in the market; and certain notes as follows:—the Treasurer acknowledges receiving,

Nov. 14, 1831, "L. Farwell, Esq. Treas. of the town of Cambridge, being six months' interest on loan of 6000 dollars," &c.

Nov. 16. "One year interest on a note of \$2000," &c.

Nov. 28. "Cash being six months' interest on a note of \$5000," &c. How much more funded property is possessed by this Society we know not, but we here have an amount of \$16,280 00.

The whole amount of receipts for the year ending April 19, 1832, including \$4502.86 balance on hand in the former report, and \$4265.00 received from the United States' Government, is reported to be \$31,809.11.

In accounting for this amount, the Treasurer states that he has invested in "temporary loans per order of Financial Committee," divers sums amounting to 17,230.00 and that there remains cash in his hands 3,238.23

making a total of 20,467.23

This amount, deducted from the total receipts, leaves \$11,341.88, which has been expended for the conversion of the heathen, and other benevolent purposes.

When the advocates of Missions ask for money, they represent that millions of the heathen are going down to endless misery, from which they might be rescued by the exertions of Missionaries, if the people will only pay the expense of sending them. But after they have obtained the money, what do they do with it? Do they with all speed appropriate it for the salvation of the heathen? We see what the Baptists have done for the year past. The amount at their disposal, besides the funds previously invested, was \$31,809.11, of this they expended a little more than \$10,000, and invested or retained the remainder, more than \$20,000. Only a trifle more than one third of the amount was appropriated for the immediate salvation of the heathen.

The public ought to understand that a large portion of the money contributed for the benefit of the heathen, is appropriated to increase the funds of the societies which manage these affairs. They seem to yield a very conscientious obedience to this admonition: "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Matt. xxv, 27. But in this case they ought to deal honestly with the people, and tell them they wish to invest funds in this manner, so that when the Lord has occasion to use this money, he may have it with usury; and not represent that all this money is wanted for immediate use, to prevent the endless damnation of the heathen.

SCRIPTURE ILLUSTRATION.

Dr. B. Porteus, late Bishop of London, his lectures on the Gospel of St. Matthew, throws much light on certain passages in the parables, which appear to readers unacquainted with Eastern customs, very obscure. On Matt. xxii, 9—"Go ye therefore, into the highways, and as many as ye find bid to the wedding"—he has the following remarks. "It may be thought, perhaps at first view, that our Lord has here introduced a circumstance not very natural or pro-

bable. It may be imagined, that at a magnificent, royal entertainment, if any of the guests happened to fail in their attendance, a great king would never think of supplying their places by sending his servants into the highways to collect together all the travellers and strangers they could meet with, and make them sit down at the marriage feast. But strange as this may seem, there is something that approaches very near to it in the customs of the Eastern nations even in modern times. For a traveller of great credit and reputation, Dr. Pococke informs us, that an Arab prince will often dine in the street before his door, and call to all that pass, even beggars, in the name of God, and they come and sit down to table; and when they have done, retire with the usual form of returning thanks."

On the 11th verse of the same chapter, the Bishop affords a satisfactory explanation. "And when the king came to see the guests, he saw there a man who had not on the wedding garment. On this passage we have the following comment: "The wedding garment was frequently a white robe; and when the guest was a stranger, or was not able to provide such a robe, it was usual for the master of the feast to furnish him with one; and if he who gave the entertainment was of very high rank and great opulence, he sometimes provided marriage robes for the whole assembly. To this custom we have allusions in Homer and other classic writers; and there are some traces of it in the entertainments of the Turkish court at this very day. At the entertainment given by the Grand Vizier to Lord Elgin and his suite, in the palace of the Seraglio, pelisses were given to all the guests."

From these remarks of Bishop Porteus, two considerations present themselves to our mind with great force. First, how careful we should be in speculating on scripture expressions, which have their foundation in the habits and customs of a particular nation. Secondly, how silly is the custom of transferring to an immortal state in another world, what belongs to this, and to fritter away plain historical facts, by unmeaning spiritualities.—*Gospel Anchor.*

ANECDOTE.

Sometime ago we happened into a Merchant's store for the transaction of a little business. There was several citizens within, among whom was a respectable farmer, whom "all the world knew," that was acquainted with him, as a gentleman of great integrity and marked benevolence. He was a veteran Universalist, who had come out on a rainy day, to make an interest in favor of an orphaned family which was destitute. We found him earnestly addressing the people present on the subject, reminding them of the christian duty to "visit the fatherless in their afflictions," and endeavoring to obtain some additions to the contributions he himself proposed to make, for the relief of those objects of charity and mercy. The Merchant, who was a Baptist church member, remained silent and apparently indifferent, till Mr. B. commenced a personal appeal to him. Soon something was said about Mr. B.'s Universalism, "I can tell what makes you a Universalist," said the Baptist—"you are a man naturally so benevolent, that you cannot look upon the misfortunes or miseries of others with complacency, even in this world; and the idea of eternal misery, is so abhorrent to your feelings, that, while you turn from it with horror, you will not allow it a place even in your creed. This is why you are a Universalist." "And an opposite reason," rejoined Mr. B. "may be the reason why you are a Baptist. At least I might judge so from your present refusal to relieve the distressed. I envy not such feelings as harmonize with such a creed."—*Christ. Intel.*

Prospectus for the Second Volume of the

CHRISTIAN MESSENGER.

*Devoted to the Doctrine of Universal Benevolence
the defence of Liberal Principles, generally,
in Religion, and miscellaneous reading,
of chaste and moral tendency.*

The first Vol. of this work will close on the last Saturday in Oct. next. In presenting proposals for the 2d Vol. few observations will be necessary in explanation of its objects, and those few cannot, perhaps, be better expressed than in the language of the prospectus for the first volume. "Its primary design is to plead the cause of a slandered and persecuted denomination of Christians, (the Universalists)—to illustrate and enforce their principles, and defend firmly, though as far as possible, with christian candor, their doctrine from the opprobrium which even professing christians endeavor, too readily, to fasten upon it; and in thus defending its own, it will advocate the civil and religious rights of all. Professing a sentiment which recognizes the Almighty as our common Father, and mankind as brethren indeed, it can know no exclusive privileges. Whatever it may ask for itself, it asks for ALL."

From experience thus far in the first Volume, the Publisher is inclined to believe that with reasonable exertion on the part of friends an abundant support may be obtained for the Paper—that even from the city alone, a very respectable patronage may be derived. The importance of sustaining the Paper here, to the cause in which it is engaged, need not be urged, either to friends in the city or country, and the publisher appeals to them, without hesitation, for their support and interest in its behalf—for their active co-operation in extending its circulation, by communicating with those of their friends on the subject, who are known to be friendly. He particularly requests those inclined to patronize the Second Volume, to signify their intentions as early as possible. It is important he should know his probable reliance for support, a reasonable time before the close of the first Volume. Persons unacquainted with the Paper can be accommodated with back numbers, for examination, on application at the Office 85 1-2 Bowery.

TERMS.—The Messenger will be published every Saturday, on a royal sheet, quarto form, close print, at Two Dollars per annum, in advance, or Two Dollars and Fifty Cents if not paid within six months from time of subscribing. Letters to be addressed, post paid, "P. Price, 85 1-2 Bowery, New-York."

P. PRICE, PUBLISHER.

LADIES' MAGAZINE.

Edited by Mrs. SARAH J. HALE, and published by Marsh, Capen & Lyon, Boston, at \$3 per annum, payable on delivery of the third No.

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FROM THE UNIVERSALIST.
LIBERALITY.

It was intimated, in a previous number, on the subject of Liberality, that no denomination of christians had fully imbibed the spirit of our religion. By this I meant, that all had come short of the true spirit of *christianity*, not of the spirit of human creeds, and articles of faith. For these, be it remembered, are, many of them at least, far from being tinctured with the virtue under consideration.

It seems to have been an object with our Lord, when he sojourned on earth, to discountenance a blind devotedness to the creeds, traditions, and superstitions of the aspiring sectaries of those times;—in other words, he labored to *liberalize* the mass of mind. And in order to do this, it became expedient to change the opinions of the people, in relation to the fundamental principles of religion. Indeed, we may be justified in saying, that he died a martyr in this very cause. For, in proclaiming a doctrine, the essentials of which were ‘peace on earth, and good will towards men,’ he excited feelings of deep apprehension among a certain class of persons, who pretended to have peculiar claims upon the consideration of God and men; and, in the exercise of great bitterness of feeling, they assailed, condemned, and crucified him.

Liberality of principle and feeling was illustrated, in a very striking manner, in his conduct while expiring upon the cross. He prayed that his enemies might be forgiven. The opposite of liberalty was manifested in the horrid mockery of the multitude who saw him in the agonies of death. And besides all this—for we need not particularize—it may be seen that liberalty enters very largely into the system of christianity, from the very nature of the case. How so? Because, it aims at promoting the welfare of all mankind; is in itself a religion of love; and our faith whispers the precious assurance, that all its divine purposes will be accomplished—that all mankind shall be blessed—that all shall be holy—that all shall be immortal and happy.

Well; if this be the purpose of God, and we are all regarded with infinite tenderness by him, who is not, and cannot be, under the least obligation to us, where can we find an excuse for being illiberal towards any human creature? If God regards and treats us so kindly, how can we make up our minds to treat our fellow creatures, to whom we are, or at any rate *may* be, under some obligations, with any degree of unkindness?

But you will tell me, perhaps, that the opinions of mankind are extremely erroneous, and that their conduct is bad, and that they refuse you the common courtesies of life, and that they would abridge your rights, and take away your liberties, and do a thousand things that are wrong. No matter for that. Others may think just the same of you, your opinions, and your conduct. And why not learn from this very fact, that it is your duty to be charitable? Is it not possible that they are just as sincere in the maintenance and defence of their opinions, as you are in maintaining and defending your own? And can you not consent to have them differ from you, while you insist upon taking the liberty to differ from them? And do you not see that you are no further from them, than they are from you?

But I will only insist, for the present, that the views of Universalists absolutely interdict any illiberal feelings from entering into the heart; absolutely forbid the expression of any emotion of unkindness; absolutely require that we should be kind to the evil and unthankful. And here the subject may rest for the present, accompanied with the declaration, that notwithstanding our sentiments are thus liberal, there is great room for improvement among ourselves.

L. S. E.

HOPE OF IMMORTALITY.—AN EXTRACT.

Man is distinguished by a capacity of looking forward in futurity. His views are not necessarily limited to this earthly habitation, to the horizon, which circumscribes his vision, to the time, which is measured by years, and hours, that move on with an uncontrollable rapidity. He may calculate on another life, on other opportunities and occasions of perception and action. He may anticipate new and enlarged capacities. He may look forward to different and for more considerable results from his present labors and character, than any which he ever perceives in this life.

The analogy of nature does not allow us to believe that man should have been enabled and induced to plant without ever being permitted to gather; but this must often be the case, if the present life is the whole of his existence. It is incompatible with any enlarged views of the wisdom of the Creator, whose works are full of glorious design, to think that he should have formed the human mind, capable of boundless desires and conceptions, and yet have designed mankind only for this world, and thus offered them no objects adequate to the capacious imaginations of the soul, no field, in which its illustrious faculties may find sufficient employment or be advanced to the perfection to which they are adapted. It is not worthy of the Creator to suppose, that such a curious and magnificent preparation should have been made without a correspondent purpose, and that the human intellect, that immediate emanation from the Deity, should have been kindled merely to light a passage to the tomb. It is not consistent with just and grateful sentiments concerning the goodness of God to think, that he would allow his creatures to be so grossly deluded with false hopes, and that he should in any way have inspired desires and expectations of immortality, which must prove as baseless as the fabric of a dream. It is not honorable to his moral attributes to suppose, that vice will not experience a just retribution, or that virtue, often oppressed and injured, will not ultimately be vindicated. Nature, reason, experience and the analogy of divine providence, point continually to a future state as consistent with the present faculties, and proveable from the present condition of man, without which the plan of life seems incomplete and unworthy of its great and wise author.

The hope of immortality, thus awakened in the human heart, revelation in the fullest manner confirms. What nature and reason spoke of in broken and timid whispers, is proclaimed aloud in the gospel by the voice of that only Being over whom death has no power, and with whom there is neither succession nor change. It is a leading object of Christianity to teach a future life, and the death and consequent resurrection of Jesus give an unquestionable proof of it. On this subject a Christian has no doubt. It is the corner stone of our religion on which every thing connected with it depends. In the light of the gospel a future is as certain as the present life.

ATTRIBUTES OF THE DEITY,

As displayed in the works of Creation.

“In every plant, in every flow’r,
In every grove and shady bow’r,
And e’en beneath th’ rugged clod,
We trace, we hear, we see a God.”

Who, after having come to the years of reasoning, and taken a view of his own wondrous self, and the various bodies with which he is surrounded, can doubt, even for a moment, the existence of a Deity! Conscious of his own existence, yet ignorant of his physical organization, he must be convinced that a being of such a curious and wonderful structure did not produce itself, nor can it be the production of

chance: it never could have had so many marks of evident design in its formation. Thus man reasons on himself; and thus he is convinced that he is not self-produced, nor yet the creature of mere chance, but that he is indeed the production of wise design—the wondrous workmanship of an infinitely wise and wondrous Being. Nor is man alone the only evidence of this great and good Being. Every part of creation furnishes the most uncontested evidence of the existence of God. Man finds himself existing on a ball of matter, supported and kept in its proper place by laws peculiar to itself, and of whose inherent principles he has but faint and inaccurate conceptions. He beholds with admiration the diversified surface of the globe, and is astonished to see vegetation spring up around him, seemingly of its own accord. Mountains towering to the sky; extensive plains on which not a mound appears to intercept the vision; rivers that flow, and lakes that rest; the smooth ocean, and raging seas, all conspire to render the scene of nature, not only astonishingly sublime, but to convince man most cogently that some great being reigns. After having taken this brief view of its own terrestrial ball, and the various wonders with which it is furnished, the mind of man aspiring and enterprising, soars beyond the orbit of this globe, to trace and contemplate the Deity in other regions. The first most striking object, which arrests the progress of the mind, and engages it in contemplation in its aerial flight, is the sun; that grand dispenser of light and heat—without whose benign rays life and vegetation would instantly cease to be. After having contemplated this resplendent orb of fire, which nothing but an Almighty Being could have kindled and kept alive through so many successive ages—the mind remains impatient for the opening of another scene still more magnificent and sublime. The sun being set, and twilight gone, the nocturnal scene presents itself. How can language describe the beauty, or paint the magnificence of the spectacle! The whole firmament now glowing with ten thousand twinkling luminaries, each shining with a lustre in proportion to its magnitude and distance from the sun; and to heighten the scene to the utmost, the moon now rises in all her glorious majesty, to perform her round through the blue ethereal concave. O what a scene is this! How astonishingly transporting! how inexpressibly sublime! Ten thousand shining worlds all in rapid motion, wheeling their spherical selves round their axis, and round the centre of their respective systems, in perfect harmony and profound silence, produce sensations not to be expressed, and flash conviction on the soul, so that she no longer doubts, but astonished and confounded, exclaims, there is—there is—there is a God!! And now, kind reader, do you wish to contemplate this great and glorious being, and to become acquainted with the perfections of his nature? Consult his works as every where visibly displayed before you. Do you wish to see his power, his wisdom, his goodness? View the universe. The universe is full of him; and every where may you behold these glorious attributes displayed in letters bright as gold. ‘Tis here you can study the Deity to advantage. Here, can you improve and exalt your own nature, by imitating the Deity in his acts of mercy and goodness, as visibly displayed in the works of creation and providence. Here you will find clear demonstrations of his unlimited power; of his infinite wisdom, and of his unbounded goodness.—*Sentinel and Star.*

A man must beware of straining piety to a pitch he cannot maintain throughout; ‘tis like beginning a tune too high: he must take it a note lower, or give disgust before he comes to the end of it by downright squeaking.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, AUGUST 25, 1832.

NOTICE.

Services for the present will be attended in the Orchard-street Church, at the usual hour in the morning, and at 4 o'clock in the afternoon. The evening service will be dispensed with.

SCRIPTURE EXPLANATION.

And, behold, a certain leper came and worshipped him, saying, If thou wilt, thou canst make me clean.

Matt. viii, 2.

That Jesus Christ was worshipped while on earth, is notorious to every reader of the Evangelists. This circumstance has been regarded by the ignorant and misguided, as furnishing very intelligible proof of the doctrine of the Trinity. It has also sometimes been insisted upon with singular emphasis even by respectable clergymen. To show the nature and extent of this pretended argument, we will quote a paragraph from a volume entitled *The Christian's Instructor*, written by the Rev. JOSIAH HOPKINS, A. M. now pastor of a Presbyterian Church in Auburn, N. Y. In a chapter devoted to proofs of the "Divinity of Christ," he says,

"Our Savior was, while on earth, and ever will remain, the object of divine worship. The Savior himself taught, as we have just seen, that 'All men ought to honor him even as they honor the Father.' When he appeared to his disciples after his resurrection, 'They worshipped him,' and returned to Jerusalem with great joy. The passages which assure us that divine worship was paid to the Redeemer, without exciting on his part a single objection, are too numerous to be repeated. That to render homage and worship to the Lord Jesus Christ, was not a mistake into which *men* were led by ignorance, we have certainly very high authority. 'When he bringeth the first begotten into the world he saith, let all the angels of God worship him.' Here is an explicit command from the Father, that angels shall unite in the worship of the Son of God, the Lord Jesus Christ."

From Mr. Hopkins's apparent candor, we cannot but suspect, that while he was misleading his readers, he was effectually misled himself. There is enough, however, in his simple declarations to startle any man of ordinary discernment, whose mental vision has not been weakened by prejudice. Are we indeed to believe that Jesus Christ "was, while on earth, the object of divine worship," and that too, in Judea, by Jews, among whom idolatry was death! No opinion on earth could be more absurd. Reflect a moment on the Jewish religion. But one man of all the nation, the High Priest, and he only once a year, and then not without the most solemn ceremonies and the deepest reverence and awe, was permitted to enter the Holy of Holies in the temple of Jehovah. And yet it is pretended that Jesus Christ, to all human observation a man, was worshipped by multitudes as the invisible, immortal, and almighty Being, who inhabiteth eternity! And all this for months and years, in every part of Judea, without exciting a single remark on the surpassing strangeness of the event!! The historians, too, pass by so astonishing, so unheard of, so incredible an occurrence, without one solitary word of expla-

nation. They simply say that this or that individual, on a certain occasion, came and worshipped Jesus, soliciting some favor at his hands. They betray no surprise, and from the incidental manner in which the fact is recorded, we could hardly believe it possessed of uncommon and overwhelming interest.

There is another circumstance which should not be forgotten. Although others worshipped Jesus Christ, we recollect but one single instance of the apostles worshipping him, and that was subsequent to his resurrection. If he was really the great Jehovah, how shall we account for this marked disrespect on the part of his disciples? Ought they not to have fallen down, morning, noon, and night, and worshipped him as their God? Add to this, that he himself taught them to pray to another Being, their common Father and God, saying, "Our Father, who art in heaven;" and our astonishment is complete, if still Jesus Christ was the true object of divine worship.

Another circumstance calculated to beget the suspicion that the worship paid to Jesus Christ was not divine, is the character of his worshippers. He was worshipped by the Magi from the east—by the leper—by the woman of Canaan—by the mother of Zebedee's children—by those possessed of devils or demons, as well as by the apostles. Did all these regard him as the great and eternal God? The farthest from it possible. The Magi came inquiring, "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." Observe here, it was not *God* whom the Magi came to worship, but the *king of the Jews*. The same remark may extend to every instance of worship paid to Jesus Christ. By

some he was regarded as a *temporal prince*, as the Jews expected their Messiah to be; by others as a *prophet*, but never as *God*. When the leper, mentioned in the passage at the head of this article, worshipped Jesus, it is not certain what character he ascribed to him, but most probably it was that of a prophet, who was able to cure the leprosy. The mother of Zebedee's children clearly enough discovers her opinion of his character by the petition she preferred. It was that her two sons might sit, the one on his right hand and the other on his left, in his kingdom. She looked upon Jesus as the Messiah, whom the Jews expected to be a *temporal prince*, who should elevate their nation to a higher rank and throw around it a greater glory than it possessed in the reign of their most successful monarchs. In this kingdom of greatness and splendor, the fond but mistaken mother wished her sons to be the first in dignity and honor after royalty itself. She did not worship Jesus as *God*, but one who was about to be proclaimed king of the Jews. After our Savior's resurrection, the apostles worshipped him; and upon this Dr. Clarke pretends to rely as proof of his divinity. "They adored him as their God," says he, "and were certainly too much *enlightened* to be capable of any species of *idolatry*." If Dr. Clarke would have troubled himself to read Acts i, 6, 7, 8, he would have seen how groundless was his assumption. Even at the time of our Savior's ascension, the apostles regarded him as a *temporal prince*, and asked

him if he was then about to restore the kingdom to Israel.

A few additional observations will be sufficient to put the subject in its true light. The word *to worship* (Greek *proskuneo*) is found about sixty times in the New Testament, equally applied to homage paid to God and to man.

"The word *proskuneo*," says Dr. Clarke, "which is compounded of *pros*, *to*, and *kuon*, a dog, signifies to crouch and fawn like a dog at his master's feet. It means to prostrate one's self to another, according to the eastern custom, which is still in use. In this act, the person kneels, and puts his head between his knees, his forehead at the same time touching the ground. It was used to express both civil and religious reverence. In Hindostan, religious homage is paid by prostrating the body at full length so that the two knees, the two hands, forehead, nose, and cheeks, all touch the earth at the same time. This kind of homage is paid also to great men. AYEEN AKBERRY, Vol. iii, p. 227."

An instance of this oriental custom is found in Cornelius Nepos, (Conon § 3,) where it is related, that on the defection of Tissaphernes from the Persian king Artaxerxes, Conon was sent by Pharnabazus, satrap of Ionia and Lydia, to accuse him before his Lord. On arriving at the Persian Court and gaining introduction to Tithraustes, he begged an audience with the king. Tithraustes replied, "There shall be no delay; but you will deliberate whether you had rather speak with him in person, or communicate your business by letter. For it is necessary, if you come into his presence, to *worship the king*," (which, says Cornelius Nepos, they call *proskunein*), the identical word used in the New Testament. Another instance is found in the xviiiith chapter of Matt. 26th verse, where a servant is represented as falling down and worshipping his king.

With these instances before us, we cannot doubt of the character of the worship paid to our Lord. He was not worshipped as *God*, but as a *great man*, a *prophet*, or *king*. The observations from Dr. Clarke likewise fully explain the circumstances connected with this worship of *falling down*, of *holding the feet* of the person worshipped, &c. Had the word been translated *to do homage* instead of *worship* whenever used in reference to any other being than *God*, we should have avoided some little confusion and considerable error. The passage under consideration would then have read, "And, behold, a certain leper came and *did him homage*, saying," &c. which neither clergyman nor layman could have misunderstood for 'divine worship.' S.

"WHAT MEN WOULD DO IF THEY COULD."

An extract of a Sermon, by Rev. C. A. Boardman, delivered at New Haven, Conn. on occasion of the late Cholera Fast in that state, and given under his immediate sanction, has just come under our notice. We have thought an allusion to it might not be wholly unprofitable, though it is possible we might better employ our columns. At first view, perhaps, its general language may be regarded as unimportant, yet we think on a re-examination, it will show pretty conclusively, "what men would do if they could!" Hear him: "Another way which may be connected with judgments from

on high, has been, to cherish and deepen, and extend a spirit of jealousy and hostility to means and measures to CONVERT and SANCTIFY men." He then alludes to the various professed benevolent associations of the age, their objects and efforts coupled with some wholesale conclusions in regard to their effect, and after stating that they had been perseveringly opposed by people "in the church and out of it," he continues:

"The grand object has been, to identify these movements with the political conflicts of the day, and thus by inuendo, and dark surmisings, and open declaration, to carry over against these movements, the interest, and reckless virulence of political hostility. The press has lent its aid in this work of opposition, and has wielded its power against every benevolent movement of the age; and professing christians are found to PATRONISE public papers which thus attack the cause of Jesus Christ in some of its most vital interests. The effort to suppress and annihilate intemperance; the distribution of religious tracts, the efforts to suppress the violation of the Sabbath of the Lord—the circulation of the Bible, have all been vilified as the measures of hypocritical men, designed to rob the people of their political rights and liberties: while even the preaching of the Gospel—the free preaching of the gospel of Jesus Christ, for successive days, and the revivals of religion consequent upon it—the conversions to Christ produced by the Holy Ghost, sent down from heaven, have been charged to the account of political chicanery and Jesuitical imposture; and professing christians are found, who patronise the vehicles of this ungodliness, and spread them before their children as if unconscious that it may work their eternal undoing and smile complacently at the sin."

We must acknowledge the Rev. C. A. Boardman is possessed of a ready tact in determining what is the cause of Jesus Christ, and its vital interests; and he certainly is not without a disposition to proscribe or suppress every one, and every thing, that does not perfectly coincide with that determination. We doubt not in the least, that it would be very gratifying to persons holding such views, to suppress in toto, those "vehicles of ungodliness" which might dare to question the propriety or utility of many measures now in operation for the ostensible purpose of advancing the "glory of God." Still we cannot but submit the question to their better feelings and judgment, whether it would not be far more in accordance with the character of the candid, honest christian, to meet the evil, if evil it is, in the very columns of these "vehicles of ungodliness," with honest, open argument. We presume no difficulty would occur in gaining access to these columns, and they would then be enabled to strike the axe at the very root of the tree. The submission of such a question, however, may be regarded as labor lost, for the experience of only a few years past, shows conclusively, that the friends of these popular measures are much more inclined to deal in sweeping denunciations against those opposed to them, than in rational argument. It is far easier to raise the cry of "Heresy," than to exonerate themselves from the suspicions which we fear are too justly attached to them.

The temperance cause is adduced as one of the benevolent measures of the day. We are not disposed to quarrel with the Rev. gentleman too much, in his opinions, but we should really wish he might point out the "benevolence" of some of the proceedings of the great American Temperance Society. Take the following for instance. We have not seen the official report, but are indebted to the Utica Magazine and Advocate for the particulars. The editors say they give the exact words as they appeared in the Philadelphian of July 26. At a meeting of the society held in Boston, it was proposed to appoint an agent, "who should immediately pro-

ceed to London, and receive an appointment from the British and Foreign Temperance Society, and then go over to the continent and establish a Temperance Society in every capital in Europe." In this manner it is proposed to effect a combination against the manufacture and sale of ardent spirits, "among the different governments, SIMILAR to that which declares the slave trade to be piracy; let the traffic in ardent spirits be declared TO BE PIRACY, AND TREATED AS SUCH: every distiller deemed a land pirate, and every retailer the follower of pirates, and THE WORK WILL BE DONE."

We candidly confess we see not how such principles can advance the "vital interests" of the Savior's cause. When a similar spirit was exhibited by his followers in olden time, by wishing to "call down fire from heaven," our Master promptly rebuked them by telling them, "they knew not what manner of spirit they were of." For ourselves we rejoice that there are "vehicles of ungodliness," if this is ungodliness, that hesitate not to sound the alarm on the promulgation of such sentiments. If the moral concerns of community require such doctrines in their support, times must have indeed sadly changed, since the founder of Christianity was on earth. We leave the subject, however, with the reader, and the reflecting will not fail to draw righteous conclusions, and be more than ever convinced of the necessity of watchfulness.

P.

HARTFORD, Conn. Aug. 15th, 1832.

Br. PRICE—Having just returned from missionary tour of some extent, permit me to speak of the progress of the "good cause" in various places of my visitation, as it presented itself to my notice. At Collinsville, a small village in the town of Canton, in this state, there was formed some time since, a Society, distinguished for the number, respectability, and correct zeal of its members. They are now building themselves a convenient temple of worship, which will probably be completed in the course of three months. With these brethren I have ministered for about three fourths of a year, much to my satisfaction and I trust and believe not without their general approbation. They are able and willing to support preaching one fourth of the time. May the Lord continue to them abundant prosperity. At Winstead I have also preached regularly for several months, and although our brethren there have not yet deemed it expedient to organize themselves into a society, they are not the less numerous or respectable on that account. Some inconvenience has attended our public services in this place, by reason of the want of a suitable house—the building first occupied being closed against us by order of our very charitable opponents. On two or three occasions we have convened for public services beneath the arch of God's own pure temple, where neither bolts nor bars obstruct the grateful orisons of the humble worshipper. It is our fervent hope that our very worthy friends in this place will not suffer themselves to be much longer without a "local habitation and a name," in the records of our denomination. They have every reason from the good success of their past exertions, to persevere in the laudable work until they have established themselves on a foundation which the wisdom or power of man cannot remove. At Winchester Centre, I had the privilege of first preaching the impartial grace of God to a goodly number of persons who had assembled to hear of the "strange things" we brought to the ears of the most of them. Thus it is, that a ray of gospel light will sometimes pierce the visible darkness of mystery Babylon. Even the long undisturbed gloom of bigotry and superstition is not impenetrable to the blessed influence of that light which emanates from the "sun of righteousness." At Colebrook, Ct. and

New Marlborough, Mass. there are a number of "true believers," who are engaged in the cause, and who are anxious to be embraced within a circuit, so as to have an occasional Lecture. Indeed, the project of circuit preaching is everywhere commended, and I shall think it unfortunate if it cannot be successfully introduced into our more destitute neighborhoods. Several young preachers can now find comfortable support in this state in the prosecution of this system, and the advantage to the cause of Universalism I conceive would be almost incalculable. Why should circuit preaching be disapproved simply because other denominations have followed the plan? I have heard of no other objection.

At Wolcottville, one of my regular places of labor, our cause is on the onward march. A fine society of worthy and zealous members has some time since been organized under very favorable circumstances. The incidents attending my last visit to this place, will I think operate much to the advantage of liberal principles. I had been challenged to the discussion of the 23d verse of xiii: Luke—"Strive to enter the strait gate," &c. by Dr. Abbey, of Litchfield, and had accepted the challenge. The day and hour arrived, and an immense concourse of people assembled to witness the discussion. Some came a distance of 20 and 30 miles. I proceeded to business, and when I had finished my discourse I called on my opponent to come forth and reply. I paused, but no answer was returned. The Dr. was in the *vocative* case, much to the disappointment of many who came to see the demolition of Universalism. I inquired where was the gentleman who had challenged the discussion and pledged himself to reply?—Echo answered where! Liberty was then given to any one else in the assembly to refute the sentiments of the preacher, but no one felt himself impelled to the task, and the meeting was dismissed after I had quoted without comment from Isaiah lvi, 10, 11. My opponent found it easier to boast of his prowess than to make good his vaunting, and I obtained judgment by default. Although the discussion was *ex parte*, I have much hope that it will not be altogether in vain, as many on that day heard of Universal Salvation, for the first time publicly, and may have heard some truth which they cannot easily disown or forget.

At Litchfield, South Farms, and Bethlehem, I found several warm hearted brethren, whose houses and whose hearts are open to the reception of all weary messengers of the "glad tidings of the kingdom." Although I did not preach at the latter place, my tarrying there for a brief space gave occasion to the settled minister of the parish on the subsequent Sunday, to caution his flock against the wicked Universalists, who were no better than drunkards, &c! Such an exhibition of Presbyterian uncharitableness will, however, do no harm, to any body except the weak brother who indulges himself in such recrimination. He forgot the scripture maxim that "Charity thinketh no evil."

At Danbury our brethren are progressing slowly towards the completion of their new and beautiful house of worship. A certain "malign influence" has expended its force upon the society at this place and the one at Newtown, without shaking even as much as one of the outposts. They have arisen and are preparing to put on their "beautiful garments." Our aged and venerable "Father in Israel," Solomon Glover of Newtown, is yet in full fruition of the peace-bringing, soul-animating, sentiments of Universal Restoration. It will give pleasure to many to be informed that he has consented to give to the public a sketch of his very interesting life, through all its vicissitudes and trials. I shall be the instrument, if health permits, of giving body and shape to the details which may fall from the old gentlemen's lips, in relation to

himself. In so doing I shall endeavor to preserve the spirit of the likeness drawn, in all its original and characteristic features. I anticipate a visit shortly to the domicil of father Giovener, to enter on the duties of his biographer.

Our friends at North Salem, N. Y. have just completed their meeting house so as to occupy it for public services. It is a neat building and highly creditable to the taste and enterprize of the society whose property it is. As the erection of new meeting houses is of itself a pretty sure indication of the condition of our cause, we need not remark that here are to be found many able and zealous advocates of universal grace. We believe they are behind no other denomination in that place, in any one respect. At Somers, N. Y. likewise are many liberal and worthy christians of the Nazarene School of Theology. In this place, North Salem and Long Ridge, a talented brother would find a very desirable location indeed. Danbury and Newtown are destitute likewise, as also several other eligible places within my knowledge. Where is help to be found? In the western portion of Connecticut three or four additional preachers are now wanted, and I believe as many more would find employment in the eastern division, if they could be had. I wish you would stir up our young men to engage in the work of the ministry. I shall soon want a substitute to take my place among a very kind and worthy people, but know not where to seek one. Can you give me any information on the subject?

Our cause, (as you are aware doubtless) has a few firm supporters at Long Ridge, Stamford and Norwalk. All these places I have recently visited, with much satisfaction. I have also visited Waterbury. Devoted friends I have found in all these places—friends who are willing to do all in their power to support the truth and disseminate it abroad. On the whole, I think we have much cause for gratulation at the prospect before us. Many there are who are "coming from the east and west, and north and south" to sit down in the gospel kingdom. Thousands are becoming disentangled "from the yoke of bondage," and are going forth in that liberty which maketh free indeed. To the Giver of every good and perfect gift, therefore be all the praise, now and forever.

Yours truly, L. F. W. ANDREWS.

P. S. I was gratified to find much encouragement to prosecute the "Gospel Witness." I have renewed confidence that it can and will be liberally supported without infringing upon the rights of others, notwithstanding the cold water thrown on the project from various interested sources. I shall not however commence the work without the best guarantee of success from data which can be relied on, i. e., a good and sufficient list of subscribers. L. F. W. A.

FOR THE CHRISTIAN MESSENGER.

ILLUSTRATION OF CALVINISM.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Romans ix. 21.

From this passage and the context, Calvinists argue, 1st. That God is a *Sovereign*—which I freely allow; 2d. That as a Sovereign, God has a *right* to do as He pleases with His creatures—to which I cordially assent; 3d. That God has "power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor"—which I do firmly believe; 4th. That God has foreordained a "certain, definite" number of mankind to celestial glory, and the rest to the endurance of endless suffering—which I deny, and allege that there is no foundation for the sentiment, neither in revelation nor reason.

I do not intend, at present, to argue the point with the reader—but simply request him to ac-

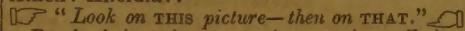
company me, in imagination, to the work-shop of my neighbor, who is a potter.

We see him take a lump of clay—divide it into two equal parts—form of each the image of a man—and endue both with sensation, reason, and power of speech. For the sake of distinction, he names one of them *Calvin*, the other *Servetus*. In form and feature there is a general resemblance—but in the countenance of Calvin we discover indications of a cruel disposition, while the countenance of Servetus is indicative of genuine benevolence.

We follow them into another apartment, and find that the potter has already built a fire of green wood. We venture to make some queries touching the matter in hand, and are informed, in substance, that the potter, by virtue of his right to do as he pleases with his own clay, has exercised his power in forming of the same lump the twain before us—that they are perfectly equal in his sight—but that he intends to torture one of them in the fire, for the manifestation of his own glory, and to increase the happiness of the other.

We are shocked with the palpable cruelty of the plan—but have no doubt that Calvin is the one appointed to undergo the torture. But we are deceived. The potter binds Servetus, and suspends him at sufficient height from the flames to prevent extinction of life without diminishing the desirable quantum of suffering.

He then calls upon Calvin to view the writhing of the victim, and desires him to note the exquisite torment that Servetus manifests. Calvin rubs his hands in an ecstasy of joy, while beholding the agony of the vessel of dishonor, made of the same lump of clay of which himself was formed; praises the skill of the potter, so admirably displayed in the adaptation of means to ends; and, unable longer to restrain the overflowing gratitude he feels for these tokens of impartial goodness, exclaims in rapture, Amen! Alleluia!

 "Look on THIS picture—then on THAT."

Reader! dost thou commiserate the suffering doom of that imaginary victim? If Calvinism be true, he is the representative of millions of our race! Art thou shocked by the inhuman rejoicing of that imaginary wretch? If Calvinism be true, he typifies the saints in glory! Dost thou condemn the worse than diabolical cruelty of that imaginary potter? If Calvinism be true, he is the very image of the Almighty! A. C. T.

Philadelphia.

CORRESPONDENCE.

We make the following extract from a letter recently received from one of our brethren, who has but just entered the Ministry of Reconciliation.

"I am now within a mile of the church in which I was baptised five years ago and constituted a member. The same divine preaches there, and I expect to be received by him with a degree of coldness corresponding to my own coldness of love, and blindness of mind, with which he doubtless thinks I am clouded. But I anticipate some pleasure in assuring him that I now love God because he is lovely, and "because he first loved me" and has never hated me. Perhaps he may not assay to bring me up from the spiritual bondage which he is persuaded I am grovelling in, but if he does, I shall not tremble though he talk of a "judgment to come," and shall convince him that I have been taught the same doctrine which Paul gave to young Timothy, that God is the savior of all men, that he will have all men to be saved."

We give the following to show our friends the benefit, to us at least, of a little exertion on their part in making our paper known. Numbers, probably, in the immediate vicinity of New-York, who are friendly, are as yet ignorant such

a publication is in existence. A word, therefore, from patrons, to their acquaintance, may do us much good.

OYSTERPONDS, L. I., Aug. 15.

DEAR SIR—Mr. W. D. C.—, a resident of your city, is now in this neighborhood with his family, in consequence of the sickness. Through him I have been favored with some numbers of the Christian Messenger. I am much pleased with their contents, and do hope the paper, through the blessing of God, will make glad the hearts of many who are now groping in Egyptian darkness—in doubts and fears. Light, divine light and love, I trust is about to illumine our benighted and superstitious region, and that the glorious promise made to Abraham, Isaac, and Jacob, is about to be realized, in feeling and knowing that all the nations, kindreds, and families of the earth are and will be blessed with that peace of which the angels sung 1800 years ago. You will please forward the Messenger to me, for which I will remit the money, when Mr. C. returns to the city. Yours respectfully.

MYSTERY.

When we inquire how it can be true that the Supreme Being desires the salvation of all mankind, when according to the creed of some, he has foreordained a part of the human race to "dishonor and wrath," or when according to the unavoidable acknowledgment of others, He chose to bring them into existence with the certain knowledge that the consequence to them would be endless despair and misery—we are told it is a mystery, which we have no right to pry into, or to reason upon!

How long shall mystery, implicit faith, and human tradition, be the shield of error—bid defiance to reason and common sense, silence inquiry and investigation, and wrap revelation in contradiction and absurdity?—Portland Pilot.

CHOLERA RECORD.

Week ending.	Burials.	By Cholera	Day end. 8 o'clock.	Burials.	By Cholera
July 7,	191	56	Aug. 19,	38	25
" 14,	510	336	" 20,	68	39
" 21,	887	716	" 21,	54	16
" 28,	879	686	" 22,	54	22
Aug. 4,	580	383			
" 11,	469	288			
" 18,	445	222			

* * * We acknowledge with pleasure, the receipt of "Sketches from Life, No. 1—The Persecuted," by our old friend W. It will appear in our next. We heartily welcome him again to our columns, and shall anxiously look for his promised favors.

IMPORTANT QUESTIONS.

We have just printed and now have for sale at this office, in small pamphlet form, an extensive edition of the "Important Questions with Scripture Answers," which were inserted in our 37th No. These Questions are deemed "important" indeed, and are now put in very cheap form to facilitate their distribution. They will be furnished at 50 cents per hundred.

RELIGIOUS NOTICE.

Br. Andrews, will preach at Winstead, on Sunday, the 26th; and at Wallings Hill at 5 o'clock, P. M. same day; at New Marlborough, Mass. on Monday afternoon, (the 27th,) at 5 o'clock, P. M.; at Winchester Centre, on Tuesday evening, the 28th; and at New Haven on the first Sunday of September on exchange with Br. Fisk, who will preach on that day at Wollcottville, and at Newtown, Conn. on the 2d Sunday in September.

FROM THE LADIES' MAGAZINE.

THE WORLD.

World, I have bowed to thee !
And votive gifts have placed at thy high shrine,
In the unclouded hour when I was thine—
Hast thou no flower for me ?

Oh, beautiful and bright,
Yet changing earth ; how have I clung to thee !
E'en from that hour when my young spirit's glee
Ne'er sought to stay its flight,

Until each earthly gem
That I had worn, was dimmed upon my brow.
And my first flower—each leaf is faded now !
How frail earth's diadem !

My spirit longs to soar,
But as a bird of earth with fettered wing,
That gazes on its free mates wandering,
And pines for freedom more.

Like him my throbbing breast
Has panted when I looked on high Hope's dream,
To think the reed, floating on life's wild stream,
Might there find home and rest !

Yet it is hard to part—
The chalice of existence still is sweet,
E'en though my cheek is pale, and wild my pulses beat—
Strange—fearful—wavering heart !

THE CHRISTIAN'S DEATH.—AN EXTRACT.

Come now, and follow me to the bed of the dying believer. Would you see in what peace a christian can die ? Watch the last gleams of thought which stream from his dying eyes. Do you see any thing like apprehension ? The world, it is true, begins to shut in. The shadows of evening collect around his senses. A dark mist thickens, and rests upon the objects which have hitherto engaged his observation. The countenances of his friends become more and more indistinct. The sweet expressions of love and friendship are no longer intelligible. His ear wakes no more at the well-known voice of his children, and the soothing accents of tender affection die away unheard, upon his decaying senses. To him the spectacle of human life is drawing to its close, and the curtain is descending, which shuts out this earth, its actors, and its scenes. He is no longer interested in all that is done under the sun. O ! that I could now open to you the recesses of his soul ; that I could reveal to you the light, which darts into the chambers of his understanding. He approaches that world which he has so long seen in faith. The imagination now collects its diminished strength, and the eye of faith opens wide. Friends ! do not stand, thus fixed in sorrow, around this bed of death. Why are you so still and silent ? Fear not to move—you cannot disturb the last visions which enchant this holy spirit. Your lamentations break not in upon the songs of seraphs, which iawrap his hearing in ecstasy. Crowd, if you choose, around his couch—he heeds you not—already he sees the spirits of the just advancing together to receive a kindred soul. Press him not with importunities ; urge him not with alleviations. Think you he wants now these tones of mortal voices—these material, these gross consolations ? No ! He is going to add another to the myriads of the just, that are every moment crowding into the portals of heaven ! He is entering on a nobler life. He leaves you—he leaves you, weeping children of mortality, to grope about a little longer among the miseries and sensualities of a worldly life. Already he cries to you from the regions of bliss. Will you not join him there ? Will you not taste the sublime joys of faith ? There are your predecessors in virtue ; there, too, are places left for your contemporaries. There are seats for you in the assembly of the just made perfect, in the innumerable company of angels, where is Jesus, the mediator of the new covenant, and God, the judge of all.

"OUR FATHER."

The Parsee, the Jew, and the Christian.

A Jew entered a Parsee temple, and beheld the sacred fire. What ! said he to the priest, do you worship the fire ? Not the fire, answered the priest ; it is to us an emblem of the sun, and of his genial heat. Do you then worship the sun as your God ? asked the Jew. Know ye not this luminary, also, is but a work of that Almighty Creator ?

We know it, replied the priest : but the uncultivated man requires a sensible sign, in order to form a conception of the Most High. And is not the sun, the incomprehensible source of light, an image of that Invisible Being, who blesses and preserves all things ?

The Israelite thereupon rejoined :—Do your people, then, distinguish the type from the original ? They call the sun their God, and descending from this even to a baser object, they kneel before an earthly flame ! Ye amuse the outward but blind the inward eye, and while ye hold to them the earthly, ye withdraw from them the heavenly light. Thou shalt not make unto thee any image or any likeness.

How then do ye designate the Supreme Being ? asked the Parsee.

We call him Jehovah Adonai, that is, the Lord who is, who was, and who will be, answered the Jew.

Your appellation is grand and sublime, said the Parsee, but it is awful too !

A Christian then drew nigh, and said—We call him Father.

The Pagan and the Jew looked at each other and said—Here is at once an *image* and a *reality* ; it is a word of the heart, said they.

Therefore they raised their eyes to heaven, and said with reverence and love—OUR FATHER !—And they took each other by the hand, and all three called one another brothers.—Krummacher.

FRIENDSHIP.

Our friends are all our seniors ; we never meet again with such kind hearts and fond embraces as those amid which our childhood nestled. Our parents, protectors, and patrons, all who feel for us interestedly, are those who knew us in the innocence of our childhood : contemporaries and school-fellows may be faithful friends, but their friendship lacks the tenderness of that of the friends of the older race. Our juniors regard us as beings of a different sphere. They cannot feel towards us any of the interests so essential to the enjoyment of life ; it is when our parents and their contemporaries die, and can no more be traced on the scene, that we receive the first visitation of age. The race that looked upon us with indulgence is then no more, the world is poorer in the means of help and kindness. There are then none who will interfere merely from affection to avert misfortunes.—Lawrie Todd.

INDUSTRY.

Man must have occupation, or be miserable.—Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth, is a blessing. The world does not contain a brier or a thorn which Divine Mercy could have spared. We are happier with the sterility which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toil that fatigues them. The toil is a thousand times rewarded by the pleasure which it bestows. Its enjoyments are peculiar. No wealth can purchase them—no indolence can taste them. They flow only from the exertions which they repay.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard.

PROSPECTUS OF THE
GOSPEL WITNESS.

The undersigned proposes to publish in the city of HARTFORD, Conn. a new periodical of the above title, as an efficient co-operator with other valuable Journals, in support and defence of the principles of *Universalists*. The aim of the Editor shall be to lend his aid in correcting the numerous misrepresentations which constantly issue from the pulpit and the press, in regard to the *faith* of the religious denomination to which he belongs—and to present a full exposition of the peculiar sentiments of the order, and the 'reasons for the hope' entertained, of the final and blessed 'restitution of all things.' At a time when the whole artillery of *Unitarian* opposition is directed, for the overthrow of what we believe to be Primitive Christianity, with which are connected the dearest hopes of a large class of this community, it will not, we trust, be out of place to solicit the patronage of a liberal people, to yet another publication, in this State, which shall be pledged to the propagation of the principles of sound morality, simple truth, and universal benevolence.

TERMS.—The *WITNESS* will be published every Wednesday, each number containing four large quarto pages, at \$1.50 per annum, or \$1.25 *in advance*. Agents advancing \$10, shall receive nine copies, or twenty copies for \$20.

All letters to be addressed, *free of expense*, to the Editor, Hartford, Conn. The work will be commenced as soon as practicable—perhaps by the first of September.

L. F. W. ANDREWS.
Hartford, Conn. July 1832.

UNIVERSALIST BOOKSTORE.

The Publisher of the Christian Messenger acquaints his friends and patrons that he is now opening, at the office of the Messenger, 85 1/2 Bowery, New-York, a general UNIVERSALIST BOOK DEPOSITORY. It is his intention to keep constantly on hand Universalist BOOKS, PAMPHLETS, &c. of every description that can be obtained in the United States, Wholesale and Retail. Publishers of Universalist Books and Pamphlets will confer a favor by forwarding a supply of their works, immediately after publication. The importance of an establishment like the above in this city must be apparent, and the undersigned relies with confidence on the Universalist public for support in his undertaking. Among the Books t may be found Ancient and Modern History of Universalism ; Balfour's Works, in full ; Smith on Divine Government, Whittemore on the Parables, Ballou's Works, Petitpierre on Divine Goodness, Winchester's Dialogues, Pickering's Lectures, Streeter's Hymn Books, various prices, Morse's Reply to Parker's Lectures, a variety of Unitarian Books, Tracts, &c. together with an extensive assortment of Sermons, by different authors. For the greater accommodation of persons friendly to the undertaking, the Proprietor is connecting with the above, a small but general assortment of BIBLES, TESTAMENTS, SCHOOL BOOKS, BLANK BOOKS, STATIONARY, &c. all of which will be furnished at the lowest terms. The patronage of friends from the country, as well as those in the city, is respectfully solicited.

Orders for BOOK BINDING and JOB PRINTING, of every description, left at the Messenger Office, will meet with prompt attention.

P. PRICE.

All letters and communications relating to this paper, must be addressed "P. Price, No. 85 1/2 Bowery New-York."

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